CHAPTER XII.

THE RISHIS» CONCEPTION OF THE THREE STATES OP THE INDIVIDUAL SELF ; WAKEFULNESS, OBLIVION AND SLEEP.

To the transcendental truth of the Immanence of God in the human soul explained in the preceding chapter, the Rishis adduce irrefutable testimony from the phenomena of wakefulness, oblivion and sleep which constitute the three states of our daily existence. Chapter IV of the *PrasnoRanishad* deals with the mystery of the sleeping and waking states, how all senses and objects of sense as well as all finite intelligences are merged in the hours of dreamless sleep in the Universal Self immanent in us which is described as the resting place of all finite souls.

It is evident from Rishi Pippalada's teachings that our self-consciousness with consciousness of objects through which it realises itself is not lost in sleep. If the self lost conscious-ness in sleep, sleep for it would be veritable death and waking veritable re-birth—a fresh commencement of conscious life. The very fact, then, that waking is waking and not re-birth, that is, not the fresh commencement but the res-toration of all those we were conscious of before going to sleep, shows conclusively that in sleep we lose^heither our ^ self-consciousness nor consciousness of objects.

According to the Rishi of the Kenopanishad, in our waking state, it is " *He who is the ear of the ear, the understanding of the understanding, the speech of speech, the life of life, the eye of the eye* >), that makes us see, hear, smell, taste and touch which are all spiritual phenomena, contact of individual soul with the Supreme Soul. It is only HE who is within our soul and in whose hand our soul is that can produce these phenomena. In what is called our waking state, we, as finite individuals, are not fully awake. What we.know at a particular moment disappears from us the next